

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!" BOOK OF MORMON, 3 NEPHI 29: 6.

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PROFANE NOT THE SACRED THINGS OF GOD*

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

ONE OF THE TESTS of worth is the test of time. Whatever has been tried over a long period of time and not found wanting is worthy of our consideration. I have observed with deep satisfaction that since the opening remarks of President Grant, the speakers of this conference have reverted to the fundamentals, those principles which have long been in force and effect, and which lie at the very basis of our theology and our philosophy. I sincerely trust that I may be in consonance with these thoughts and expressions as I enter a plea for reverence for God, for sacred places, for sacred establishments and institutions.

I am one who believes that morality and righteousness have their inception and bases in religion. I believe that God is the Author of all good, and that there is no good which emanates from any source in this world other than from our Father and our God. Respect and reverence for His holy name are essential to spiritual growth and development, and in my judgment they are essential to a proper attitude toward all institutions of society, all our relationships, and everything that is worth while in this life. No man can be disrespectful of Deity and have in his heart the proper attitude toward the creations of Deity. A man who

*From an address delivered at the fifth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1928.

properly understands his relationship to God and the endowments which he has received from the Creator, will be filled with reverence and thanksgiving. After all, reverence is an attitude which shows itself in a deferential behavior.

God has given us everything we have in life. He has made it possible for us to live in mortality. It is by reason of His beneficence that we enjoy our very bodies. We who believe in the Gospel know that God is the Father of our spirits, and that as the Father of our spirits, He has permitted them to dwell in tabernacles of flesh. These tabernacles assume a holy significance, and a man with such a conception cannot pollute or defile his body without offering affront to God who gave it to him. So I plead first for a more reverential respect for the body of man. It is a sacred temple wherein dwells our eternal spirit, and it is entitled to our utmost deference and reverence. If we could but teach the youth of the land this high conception that has come to us, they would be more loath to smoke cigarettes, to take liquor into their bodies, and those other poisonous substances which tend to disintegrate and render less efficient and less pure these holy tabernacles.

THE HOME A SACRED INSTITUTION

We need more reverence for the sacred institution of home. The home is a religious institution. It has its inception in religious ceremony, and to those of the Church who understand its great significance, it constitutes the very basis of our hope of exaltation in the celestial life to come. All the finest of its products are spiritual. It is indeed a sacred institution; and reverence for those who by right exercise authority in that institution, in my judgment, is indispensable to the inculcation of those characteristics and attributes which are essential for good citizenship in the country, and a proper attitude toward God our Father. Boys and girls who refer to their parents as "the old man" or "the old woman" are taking a wrong course to bring them into proper attitude toward government, society and religion. There are old sayings in the Bible which support this position:

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well thee, in the land which the Lord thy God giveth thee.

No greater commandment ever came from Sinai than that one.

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Those principles have been tried; they have been incorporated into the lives of great peoples. They have made possible the establishment of the greatest institution of society—the home. I commend them to the youth of the land, and I commend them to parents. I sincerely trust that there will be such discipline—such loving, kindly, sympathetic discipline in the home that there will be proper and adequate respect for the head of the household. No good woman will ever begrudge her husband his rightful position as the head of the household, and I am constrained to think that very much of our lack of respect, much of the flippancy and lawlessness arise from the fact that there is no well organized, clearly recognized authority in the home. It seems now to be the attitude of parents, in many cases at least, that a child shall have the liberty and privilege of doing what he wants to do. I have heard many a parent say: “I want my boy to do what he wants to do.” As for me I want my boy to do what he ought to do. I hope that he will want to do what he ought to do. So much of license, so much of so-called liberty prevails that boys and girls are not constrained as I feel that they should be constrained, in sympathy and mercy and kindness to take the proper course in life. I rejoice in the fact that the heads of our households are men who hold the Priesthood of Almighty God; and I know of no place or no institution in which the dignity, the power and the influence of the Priesthood may be more effectively exercised than in the institutions of our homes.

THE SIN OF PROFANITY

Men, do not swear. God has said He would not be mocked. “Thou shalt not take the name of the Lord thy God in vain.” Perhaps there are few things that tend more to produce an irreverent attitude than this pernicious, vile habit of profanity. What a useless thing it is. What a defilement it is of the pure language which we have. I plead with men everywhere not to use the name of God in vain. I do not see how a man can love God and damn Him any more than he could love his wife and damn her. We shall tear down the respect of the youth of the land for the name of Deity, if we use that name in profanity. We read the words of the Saviour:

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all.

When men have the knowledge that we possess and they blaspheme the name of God, I fear for the penalty that may accrue from that sin. God help us to speak pure English, to control our tempers, and to set an example in that respect worthy of the emulation of our juniors. Men of the world blaspheme—I sometimes feel a degree of charity toward them—in ignorance of that which they do. It is not so with us.

Respect for the law is an old theme. It is commonly brought to our attention these days. I think that there are two classes of people who are chiefly responsible for the lack of respect which exists for the law and for established institutions of government. One class is those who hold office, and the other class is those who do not. I don't mean by that to say that all men who hold office are responsible for the condition which exists; not by any means; nor are all citizens. I have always felt that one of the essential things to breed a wholesome respect and regard for the law of the land and the established institutions of government is the honourable, worthy conduct of the men who are elected to office; and whenever any man who is entrusted with a public duty and public authority, abuses his office and attempts to reward himself at the expense of his government and the citizenry, and does not conduct himself with that dignity and propriety which is becoming one invested with his authority, he does more to tear down respect for law and authority than dozens of good men can do to build it up.

UPHOLD THE LAW IN WISDOM AND HONOUR

I want to tell you that the youth of the land are wise in their day and generation. They are sophisticated, they are observant, and when they see men plead in fiery oratorical fashion for the support of the Constitution, and in their grandiloquence wildly protest allegiance to the flag of the country, and then come to know that those same men are grafters, corrupt in office, they at once lose regard for the institutions of government and for the officials who stand at the head of government. And too, on the part of the citizenry: Men who support such men, men who go around campaigning for them, and men who become the beneficiaries of their dishonest practices, are likewise doing more to tear down that attitude which is essential to the preservation of good government than thousands of good people can do to sustain it. It takes honour, real genuine integrity, in order to beget a respect for law and for its institutions. It is such people who to-day are setting at naught the laws of the country, and such public officers who with seeming ease of conscience are failing to observe their oaths, who are sowing the seeds which may mature some time in the violence of rebellion and revolt against the great principles of equity and liberty and justice which lie at the foundation of our beneficent government. It hurts me, it grieves me every time I see men of influence violate any ordinance, any statute, any law which has been passed and established by proper authority in this country. Enough has been said in this conference on that subject. I here pronounce the recognition of those laws and their observance as indispensable to the creation and maintenance of reverence and respect for the Constitution and for the established orders of society.

Reverence for God, as I said in the beginning, is the fundamental thing. Reverence for God comes of love for God; but love of God arises out of faith in Him, and out of an understanding of His greatness, His majesty, His goodness, His kindness and His mercy. My God is my Father, my Eternal Parent, the Giver of every good gift to me, the Conservator of my life, my relationships, my family, my blessing. Do I revere Him? I bow at His feet. I humble myself in sheer praise and thanksgiving and gratitude for the manifestations of all His kindness to me. There is no question about reverence, because the seed and foundation of reverence are in my philosophy, in my testimony, in my soul and in my heart. So it is essential that the Gospel of Christ be preached to the people of the world that they understand this Fatherhood of God, that they understand all the progress made in this life is by and with His consent and His guidance.

God bless us, my brethren and sisters, that His holy institutions, our places of worship, our homes, the sacred ordinances of the Gospel, our temples, our families, old age—all sacred things—may receive our deference, our undying respect and our reverence, I pray, in the name of Jesus Christ. Amen.

JOHN NICHOLSON

ELDER ORSON F. WHITNEY

INTREPID, honest, earnest, true. These four words sum up the character of John Nicholson. He was a native of St. Boswells, a small village of Roxburgshire, Scotland, and was born on July 13th, 1839. He was the fourth child in a family of seven, whose parents were John Nicholson and Elizabeth Hewison. His earliest recollection runs back to a small hamlet called Carfrae Nill, from which, when he was six years old, the family moved to the town of Kelso, on the Tweed. When he was ten they removed to Edinburgh, the capital. His childhood was passed in comparative poverty, and his opportunities for education were few. One of his vacations was spent in a tobacco factory, where he turned the wheel by striking the rim with the palm of his hand, thus supplying the necessary force to enable the journeyman to twist the leaf into the manufactured product. His pay—one shilling and sixpence a week—he regularly turned over to his mother, whom he dearly loved. He left school shortly after reaching the age of thirteen, and engaged as an apprentice to a painter and paper-hanger.

From a boy he manifested a brave and independent spirit, enshrined though it was in a body far from robust. Healthy, active, and even athletic, he was still delicately organized; and yet in his youth and later manhood there was enough iron—and

hot iron at that—in his composition, to make it exceedingly hazardous to trespass upon his rights or impose upon anyone to whom he was a friend. A natural foe to oppression, he took little account of odds when he stood up in his own defense, or flew to the rescue of the weak and unfortunate.

His mind had a religious bent, a not unusual concomitant even of a warlike disposition. He never doubted the existence of God, of whom he had a vivid impression from childhood. He had a poetic nature, and his intense earnestness, his solemn and at times stern seriousness (though mirth and humour were alternating traits) well became him as a future warrior of the cross. Until he embraced "Mormonism," he never connected himself with any religious body. No other church or religion appeared to him to conform to that which Christ had established.

A ray of light struck him when he was about sixteen. One Sabbath day he was passing along a public highway, when he observed two men, one of them addressing a group of people gathered round. The speaker declared that God had raised up in America a Prophet named Joseph Smith, who had organized and established by divine authority the Church of Christ, with all its offices, powers and gifts, as it existed in the days of the Saviour. Some of those who heard this were enraged, and hooted and threatened the two men. John Nicholson, on the contrary, was very much impressed, and implicitly believed the testimony. When the two preachers retired, he followed them, occasionally going ahead and awaiting their approach, that he might observe them.

Three years later he was sent by his employers to Bingley, Yorkshire, to work on a palatial residence called Harden Grange. While there he picked up a pamphlet written by Orson Pratt, entitled: "The Necessity for Miracles." He read it through without stopping, and then declared to a companion boarding at the same house: "This is all true." The one addressed made some slighting remark about the "Mormons," to which Nicholson replied: "I do not know about that, but I know this is true."

After he returned to Edinburgh, he met the same man whom he had heard testify to the restoration of the Gospel, the latter entering the family home on business. In response to an inquiry, he arose and said: "Yes, I am an Elder of the Church of Jesus Christ of Latter-day Saints, and"—stepping toward John—"you shall be one, too." To all explanations, subsequently given, the youth raised not a single objection, and the good man—the late Robert Hogg, of Morgan, Utah—baptized him on the eighth of April, 1861. He was confirmed the following Sabbath, April 14th, by Elder David M. Stuart, who uttered a prophecy concerning him that was signally fulfilled. Shortly afterwards, he was ordained a Deacon, and appointed clerk of the Edinburgh branch, and this was soon followed by his ordination as a Priest.

(Continued on page 139)

STATISTICAL REPORT OF THE BRITISH MISSION

FOR THE YEAR ENDING DECEMBER 31st, 1928

DISTRICTS	Missionaries Dec. 31, 1928				Local Priesthood					Total Number of Holding Priesthood	Baptized	Excommunicated	Died	Answered Calls While Tracting	Invitations in While Tracting	Families Investi- gators Visited Not Tracting	Gospel Conversations	Copies of Book of Mormon Distributed	Other Books Distributed	Pamphlets Distributed	Tracts Distributed	Meetings Held by Missionaries	Total Hours Work	
	Apostle	H. Priests	Seventies	Elders	Women	H. Priests	Elders	Priests	Teachers															Deacons
Birmingham	1	11				27	16	12	35	382	472	24	1	4	36569	318	1481	5515	110	66	6954	109611	345	37662
Bristol	3	6	1			5	6	1	5	120	137	4		2	25945	196	765	9810	68	81	6734	177463	222	27739
Hull	1	9				8	6	6	21	258	299	29		2	21649	265	1795	4256	103	107	1324	82891	321	26064
Irish Free State.....						8	9		3	46	66						15	627	1	16	31	413	131	1054
Leeds.....	2	10				14	21	19	41	543	638	24		7	23500	466	621	5237	148	69	5171	103038	215	37354
Liverpool.....	2	10				12	27	9	45	548	641	18		10	26515	46	3079	7611	163	146	4361	103211	407	41838
London.....	1	13				31	28	12	35	569	679	14		3	45442	316	2188	11760	380	296	5080	223539	702	50309
Manchester.....	1	11				18	33	2	22	374	449	15		2	16629	153	2570	8493	227	146	3974	106429	411	37555
Newcastle	2	9				13	28	9	39	496	585	22		4	28515	653	1573	7666	190	152	1991	126372	553	39008
Norwich	2	6				7	9	5	5	153	179	3		4	27802	314	1332	12524	95	162	9215	116554	190	30625
Nottingham	2	11				24	18	16	31	413	502	16		4	18315	143	2543	9424	290	126	7516	151887	418	33171
Scottish	1	10				10	10	5	21	243	289	18		4	29770	267	960	6115	196	100	6399	101760	497	25307
Sheffield	2	10				15	17	7	25	342	406	20		1	39082	1222	2052	11369	294	104	8898	116422	228	34410
Ulster	2	8				3	7		4	132	146	15			22000	598	1216	9214	369	91	4696	105586	160	26162
Welsh	1	9				6	7	2	5	118	138	10		1	25042	375	859	4108	175	80	3531	101511	260	21921
Liverpool Office	1	1	4	2																				
TOTALS.....	1	3	23	137	3	1	204	242	105	337	4937	5826	232	1	483028	5395	23049	113724	2809	1745	77083	1726753	5120	470869

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 28, 1929

EDITORIAL

THE BRITISH MISSION IN 1928

THE "ANTI-MORMON" FEELING in Great Britain, created some years ago by unfair, therefore un-British, methods is disappearing. The common sense of intelligent people is prevailing. That is the outstanding observation with respect to our work during the past year. Persecution has practically vanished; friends are increasing in all classes of society, and a comprehension of the sincere purity of our message is spreading rapidly. The press has been both fair and generous. Civic officials have not only protected us in our rights, but have often shown us courteous favours. Public institutions have granted privileges formerly denied us. The prejudice awakened by the bitter, dishonest warfare upon us will last long. We are not popular, but we have now the opportunity to present our case, in relative peace, to the British people. A review of the last volume of the *Star* reveals the present fair trend of British public opinion concerning the Church of Jesus Christ of Latter-day Saints.

Under the blessings of the Lord, this improved condition is due to the labours and lives of the missionaries and membership of the Church in the British Mission, not only of this year but of preceding years. Our message, reenforced by the exemplary lives of our people, is being presented, daily, and, without cessation, to hosts of intelligent persons in this country. As shown in the statistical report, elsewhere published in this number, the missionaries of the British Mission distributed nearly two million tracts, pamphlets and books, setting forth the history and doctrine of the Church, and explained "Mormonism" briefly, by word of mouth to more than half a million men and women. Thousands of meetings were held in halls and in the open, in which the principles of the Gospel of Jesus Christ were expounded and explained. Twenty-eight hundred copies of the Book of Mormon were distributed. Such efforts are bound to enlighten the people.

Many activities, maintained by the Church for the welfare of its members, have continued to increase throughout the year. The Sunday Schools and Relief Societies, to be reported upon in special issues, are in a healthy, progressive condition. The Mutual Improvement work, devised to mingle intellectual and recreational enjoyment with religious devotion, has made remarkable

progress. Bee-Hive swarms and M Men groups have been organized in most of the branches; social, open nights have increased in popularity; and M. I. A. contests, under way in many districts, have revealed a wealth of talent among our people for music, song, public speaking, poetical and prose composition and debating. Not least in importance is the growth of Neighbourhood Primaries, by which our local sisters find the opportunity of teaching wholesome truths, drawn from Gospel sources, to hundreds of children not of our faith. And, the local Priesthood is gradually taking over the supervision of the branches, thus leaving the missionaries free to preach the Gospel to those who have not yet heard it. The good Spirit of the Lord is felt among the people—their testimonies are heartfelt.

All in all, the diligence of missionaries and members in 1928, brought much success to the British Mission. But, the magnitude of our work needs unwavering fidelity and increasing industry. The obligation is upon us to bear witness to all men of the Gospel in these the last days. In 1928 we distributed literature to fewer than two million of the fifty million inhabitants of Great Britain—it was well done—but a new generation will arise before we can bear witness to this one. Seekers after truth, plentiful in these islands, are found by diverse means—travelling, conversation or preaching. The harvest is great, but the labourers are few! To win God's favour, we shall need to increase our efforts and also to find new and perhaps more fitting means of teaching the everlasting Gospel to an unthinking world. Members as well as missionaries should possess the missionary spirit and use every opportunity to promulgate the Gospel. The peace of soul that comes from such efforts can be won in no other manner.

We must continue to use our strength, industriously and with integrity, to maintain the spirit of brotherly love in our branches and to spread the knowledge of the eternal plan of salvation among friends and neighbours!—W.

THE EUROPEAN MISSION IN 1928

THE WALL OF PREJUDICE against the Latter-day Saints is crumbling, yielding, slowly but steadily, throughout Europe. Well it might, for the teachings of the restored Gospel if practiced, will lead Mother Europe out of her present economic and social confusion. And, only the pure Gospel of Jesus Christ can cure the deep ills of humankind. Thinking men who observe that the Latter-day Saints are taught to keep their bodies sound, to be morally above suspicion, to deal justly with their neighbours, to support their country, and to love and obey God with all their might, understand without further demonstration that such people are assets to any nation. We are obtaining a fairer

hearing than for some years past—and that is all that truth ever needs.

There are now nearly thirty thousand members of the Church of Jesus Christ of Latter-day Saints in the ten missions constituting the European Mission. There are six hundred fifty-two missionaries laboring in these missions who in 1928 distributed over five million tracts, pamphlets and books, held sixty-five thousand meetings, sold or loaned seven thousand nine hundred copies of the Book of Mormon, baptized one thousand five hundred thirty-five persons, and gave close attention to the hundreds of branches throughout the missions. The record is evidence of steady activity and full dedication of time and strength to the latter-day cause of the Lord.

The Priesthood and membership of the Church in Europe participated in the varied and profitable activities of the respective branches. Some of the more unusual undertakings have been reported from time to time in the *Star*. Except for the difference in language the Saints throughout the European missions are alike—brethren and sisters, rejoicing in the knowledge of the Gospel of Jesus Christ and in the privilege of taking part in the upbuilding and soul-satisfying practices of the restored Church of Christ. It can be asserted, safely, that no cleaner, more wholesome or more loyal citizens are found in these countries than the Latter-day Saints. It is a delight to meet with them and to observe their sturdy love of truth and their eager desire to give to others that which they have found so sweet.

The devoted men and women who preside over these missions should rejoice in the blessings that have attended their labours. Compared with the millions who live in these lands, our gain may seem small; but we are increasing in numbers; through our efforts, the knowledge of the Gospel is spreading far and wide, and we are making preparations for the day, not far distant, when those who love truth above all else will hear and accept the Gospel, and every man shall confess the power of God's message to man. We are a handful, yes, but we are in partnership with the Lord.

And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father. Wherefore, the blessings which I give unto you are above all things.

W.

ALL HIGHER MOTIVES, ideals, conceptions, sentiments in man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—HENRY WARD BEECHER.

JOHN NICHOLSON

(Concluded from page 134)

Soon after he joined the Church, people that he knew endeavoured to reclaim him from his "awful error;" but he readily confounded them, and occasionally insisted upon their admitting themselves in error.

In April, 1863, John Nicholson was ordained an Elder by President George Peacock of the Edinburgh conference. About this time came a request through the latter from Apostle George Q. Cannon, then presiding over the European Mission, asking Elder Nicholson to devote his entire time to the ministry. It was also desired that he proceed at once to Leeds, there to labour temporarily until assigned to a permanent field. This call, owing to circumstances, was a severe trial to him; but he forthwith bade farewell to his fellow workmen, and went home to prepare for his mission. His mind was much troubled over the condition in which he would have to leave his parents. His mother was barely recovered from a severe attack of inflammatory rheumatism, and was almost helpless, while his father was out of employment. Consequently John had been for some time their chief support. Within three days, however, on April 23rd, 1863, he was on his way to Leeds, with half a crown in his pocket, exclusive of his railroad fare.

He had laboured but a short time in the Leeds conference when he received an appointment as traveling elder in the Hull conference. While there, persistent activity prevailed, scarcely a week going by without the baptism of believers. At the close of 1863, he was appointed by President Cannon to preside over the Sheffield conference, where he laboured with fair success for a year. In January, 1865, President Daniel H. Wells, then in charge of the mission, appointed him to the presidency of the Birmingham conference, one of the most fruitful fields in Great Britain.

The spring of 1866 witnessed his departure from his native land. He had been released by the president of the mission, Apostle Brigham Young, Jr., and appointed to take charge of a company of about three hundred and fifty emigrants, whose destination was Utah. The vessel chartered for them was the *American Congress*, Albert Woodward, captain. It was the last sailing vessel that left Europe with a company of Latter-day Saints—the era of the steam-ship having arrived. They sailed from London on the twenty-third of May, and anchored in New York harbour on the fourth of July.

The journey from New York to the frontier, then in Wyoming, was by steamboat and railroad, and came to an end on the fifteenth of July. Elder Nicholson was now penniless, having spent all his money on the people in his charge, many of whom

were without means to obtain indispensable supplies along the way. He left the camp on the seventh of August, in Captain Joseph S. Rawlins' ox-team train, of which he was chaplain, commissariat, clerk and dispenser of medicines. He also acted as arbitrator in all cases of difficulty, and officiated on several occasions as sexton. There were nine deaths during the overland journey, incidents of a most pathetic character.

The company reached Salt Lake City, Utah, on October 1st, 1866. One of the first to meet them was President Brigham Young, who visited their camp on Emigration Square. This was John Nicholson's first sight of the great leader, whose personality and manner much impressed him. "Have you any relatives here?" the President kindly inquired. "None," answered the newly-arrived emigrant. "Never mind," was the cheering reply, accompanied with a benevolent smile, "you have many friends."

Early in life John Nicholson entered into the patriarchal order of marriage, and became the father of fifteen sons and daughters.

While in the British Mission, our friend had been a frequent contributor to the *Millennial Star*, and this exercise had increased his desire to write. In Utah he furnished occasional articles to the *Salt Lake Daily Telegraph*. In April, 1868, he was tendered a position on the *Deseret News* by Apostle George Q. Cannon, then in charge of that establishment. Excepting occasional periods of absence while fulfilling missions or performing other labours, he remained with the *News* for twenty-five years. During the early part of this time he was city editor. In later years, he held the position of associate editor with that able and brilliant journalist, Charles W. Penrose.

In the spring of 1878, he was called on a mission to Europe. Leaving home in August, he arrived in Liverpool on the sixth of September. His chief duty while abroad was editing the *Millennial Star*, under the direction of President William Budge. In the intervals of literary labour he visited most of the conferences and preached the Gospel indoors and outdoors, wherever he found opportunity. In charge of a company of three hundred and fifty Saints, on the steamship *Wyoming*, he left Liverpool on the twenty-third of October, 1880. He arrived in Salt Lake City on the eleventh of November.

Elder Nicholson wrote and printed various books and pamphlets, among them "The Means of Escape," "The Latter-day Prophet," and "Comprehensive Salvation," pamphlets published in England, in 1879; "The Preceptor—A Simple System of Enabling Young Men to Acquire a Knowledge of the Doctrines of the Gospel and the Ability to Preach Them," published in 1885; "The Tennessee Massacre and Its Causes, or the Utah Causes, or the Utah Conspiracy."

In the spring of 1891, Brother Nicholson, for the benefit of his health and with the consent and approval of the First Presidency,

took a trip to Great Britain, being set apart as a missionary before leaving home. He departed on the thirtieth of May and returned the following September. While abroad, by direction of the president of the European Mission, Apostle Brigham Young, Jr., he visited a number of conferences, preaching the Gospel wherever opportunity offered. He also obtained some valuable genealogical information concerning his ancestors.

Upon the completion of the Salt Lake Temple, in April, 1893, he was appointed by the First Presidency chairman of a committee to take charge of and conduct the admission of the Saints to that edifice to witness and take part in the ceremonies of its dedication. The proceedings lasted from April 6th to 18th, inclusive, and continued on the 23rd and 24th. It was estimated that about seventy thousand people passed through the building. In addition some six thousand Sunday School children were admitted on April 21st and 22nd. Pending the beginning of regular work there, Brother Nicholson was appointed by the First Presidency chief recorder of the Temple. He also retained the position of clerk of the General Conference, to which he was appointed in April, 1884. Since November 13th, 1894, when the Genealogical Society of Utah was established, he was a director and the vice-president of that organization.

He always took a great interest in education. On June 28th, 1888, he was elected a member of the Board of Education of the Salt Lake Stake, and one of the trustees of the institution first known as the Latter-day Saints' Academy, and now as the Latter-day Saints' College.

He was a member of the High Council of Salt Lake Stake. His strong love of justice, outspoken candor and conscientious regard for truth and right, added to his sound judgment, keenness of perception and general intelligence, eminently qualified him for the responsibilities of that sacred and important position. The mellowing spiritual atmosphere of the holy House of God, in which he laboured daily, was congenial to his nature as its influence was manifest in all his ministrations.

He died at the ripe age of nearly seventy years, at his home, on January 25th, 1909. His was a full life; he lived well and faithfully; and leaving the trials of mortality, he went to a great reward.—Adapted from an article published in the *Improvement Era*, Vol. 6, numbers 5, 6.

A MAN that hath no virtue in himself ever envieth virtue in others. For men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain another's virtue will seek to come at even hand by depressing another's fortune.—LORD BACON.

QUESTIONS FROM THE FIELD

What is the difference between the Holy Ghost and the Holy Spirit?

The distinction between the Holy Ghost and the Holy Spirit appears not to have been understood by the translators of the Bible, for the two terms are there rendered interchangeably. Modern revelation, however, has removed the confusion.

The Holy Ghost, the third member of the Godhead, is a personage of Spirit, which at various times, as at the baptism of Jesus, has appeared to men in bodily shape. (Doctrine and Covenants 130: 22; 93: 15; Luke 3: 22; John 1: 32.)

The Holy Spirit or Spirit of God is the influence or power which "proceedeth forth from the presence of God to fill the immensity of space—The light which is in all things, which giveth life to all things, which is the law by which all things are governed," which "giveth light to every man that cometh into the world." (Doctrine and Covenants 88: 12, 13; 84: 46.)

In brief: The Holy Ghost is a personage; the Holy Spirit is an influence.

President Joseph F. Smith has made the matter very plain: "The Holy Ghost is a personage of spirit; he constitutes the third person in the Trinity, the Godhead. The gift or presentation of the Holy Ghost is the authoritative act of conferring him upon man. The Holy Ghost in person may visit men and will visit those who are worthy—but may not tarry with them. The Spirit of God which emanates from Deity. . . . is the power of God, the influence that he exerts throughout his works by which he can effect his purposes and execute his will. . . . By means of this Spirit every man is enlightened. . . . this Spirit. . . . may be said to constitute man's consciousness, and will never cease to strive with man. . . ."—(*Gospel Doctrine*, pages 74, 75.)

FROM THE MISSION FIELD

Release and Appointment of District President: Mission President A. William Lund presided over a special meeting of the Ulster missionaries, at Belfast, Ireland, on February 17th. Elder Rulon D. Barnes was released as president of the Ulster District, with a vote of thanks for his labours, and Elder Adrain L. Orme—transferred from the Nottingham District—was sustained as his successor.

Doings in the Districts: *Liverpool*—At a baptismal service held at "Durham House," Liverpool, on Saturday, February 16th, one person was baptized by Elder L'Etrenne Andelin and confirmed by President John A. Widtsoe.

Norwich—The Norwich Branch Entertainment Committee sponsored a well planned social on February 14th, for the purpose of raising money for a stage curtain.

The Ipswich Branch held a Valentine social on February 13th.

Branch Conferences: The Gainsboro and Scunthorpe Branches of the Hull District met together at Scunthorpe on Sunday, February 10th, and held their conference conjointly. Local members bore convincing testimony of the truth and progress of the Gospel work. Musical selections and readings were enjoyed. The evening service was conducted by President Ervin R. Stoker. Elders John L. Linton, Ernest P. Leishman, Leo V. Toombs and Frederick W. Rallison were in attendance.

Of the Grimsby Branch, Hull District, on Sunday, February 17th. Members of the Sunday School participated, describing the progress of the Church as "upward and onward." President Ervin R. Stoker and Elders John L. Linton and Willis R. Dunkley were the speakers of the evening.

Of the Woodhouse Branch, Sheffield District, on February 17th. "The Articles of Faith" was the theme developed by the Sunday School children. President John P. Hopkinson and Elders Merlan G. Wood and Arthur B. Livingston were the speakers.

Arrivals and Assignments: The following missionaries arrived at Southampton on February 13th aboard the *Leriatan*; they have been thus assigned:

For the British Mission: Jesse Clyde Smnson, Provo, Utah, to the Birmingham District; Harold A. Thorne, Pleasant Grove, Utah, to the Hull District; Samuel Barber, Salt Lake City, Utah, to the Liverpool District; James B. Harvey, Kaysville, Utah, to the London District; David W. Thorne, Brigham City, Utah, to the London District; William Trembath, Centerville, Utah, to the Norwich District; Thomas A. Jones, Hooper, Utah, to the Norwich District; Brigham Glenn Marble, Deweyville, Utah, to the Nottingham District; Don R. Patterson, Carey, Idaho, to the Nottingham District; Wesley D. Amott, Salt Lake City, Utah, to the Sheffield District; William Yancey, Blackfoot, Idaho, to the Ulster District; Lester Hyrum Jones, Provo, Utah, to the Welsh District.

For the Netherlands Mission: Symen Stam, Salt Lake City, Utah; Bert H. Opheikens, Ogden, Utah; Alton Robert Pugh, Kanab, Utah; Lynn Nymphas Murdock, Heber, Utah; June Wade Wayment, Ogden, Utah; Claire P. Fowler, Grace, Idaho; Nanno Venema, Salt Lake City, Utah; Lynn Robert Webb, Lehi, Utah.

For the French Mission: Morrill L. Shepherd, Salt Lake City, Utah; Taylor Woodruff McEwan, Salt Lake City, Utah.

- For the German-Austrian Mission: Albert Brenner Kowallis, Logan, Utah; Rendell N. Mabey, Salt Lake City, Utah; Frank S. Broderon, Walnut Park, California; Frank Goddard Chambers, Garland, Utah; Wendell Grant Hoopes, Brigham City, Utah; Charles B. Paull, Preston, Idaho; Charles Josie, Provo, Utah; Dwight Anderson, Monroe, Utah; Ornal Leo Hyde, Preston, Idaho; Aird G. Merkley, Vernal, Utah.
- For the Swiss-German Mission: N. Lonzo Hansen, Elsinore, Utah; Louis Buhrlay, Salt Lake City, Utah; Frederick G. Speth, Logan, Utah; Joseph N. Nemelka, Salt Lake City, Utah; Lyndon Stanford Adamson, Carey, Idaho; Ben B. Hains, Ogden, Utah.
- For the Danish Mission: Hans Hansen, Taber, Alberta, Canada; Carl Magnus Nelson, Logan, Utah; Merrill L. Gregersen, Shelley, Idaho.
- For the Norwegian Mission: Ray Engebretsen, Ogden, Utah; William B. Anderson, Tooele, Utah.
- For the Swedish Mission: Henry Erickson, Thornton, Idaho; Hugh Argyle Pehrson, Fairview, Utah; Russell Eric Björklund, Ogden, Utah; Arland O. Sorensen, Bear River City, Utah; Willard A. Erickson, Salt Lake City, Utah.

DEATHS

JONES—Brother John Jones of the Doncaster Branch, Sheffield District, died at his home on February 7th, at the age of fifty-four years. Funeral services were under the direction of President John P. Hopkinson. Interment was in the Owston Churchyard.

GRAHAM—Brother William Graham passed away at his home in Ryhope, Durham County, on February 12th, at the age of seventy-seven years. Funeral services were held under the direction of President Weston R. Clark.

CONTENTS

Profane Not the Sacred Things	in 1928...	...	...	136
of God	129	The European Mission in		
John Nicholson	133	1928	...	137
Statistical Report of the British		Questions from the Field	...	142
Mission	135	From the Mission Field	...	142
Editorials: The British Mission				

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN